The Book of formulas

John Hazelrigg

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THE

BOOK OF FORMULAS

A COLLECTION OF CHOICE SPAGYRIC PREPARATIONS,
PREDESTINATED TO THE CURE OF DISEASE AND
THE CONSERVATION OF HEALTH: INCLUDING
SOME OF THE RAREST AND MOST VALUABLE SECRETS OF THE ANCIENT
MEDICAL AND HERMETIC
PHILOSOPHY.

COLLATED AND RENDERED INTELLIGIBLE,
WITH EXPLICATORY ANNOTATIONS,

By JOHN HAZELRIGG, F.H.S.

Author of "Metaphysical Astrology,"
"The Sun Book," Etc.

NOW FOR THE FIRST TIME GIVEN TO THE WORLD IN LUCID FORM

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Preface.

I take pleasure in here presenting to the earnest few of beneficent and uplifting purpose this collection of valuable forms and medicaments, culled and transcribed into more lucid phrase from the chemical and Hermetic writings of such learned worthies as Paracelsus, Faber, Quercetan, Hartmann, Rulandus, Mynsicht, and numerous other philosophers in the Spagyric Art. That these preparations—and many similar ones which I hope to treat of in a subsequent work—have remained absent from the officinal category is not a matter for wonder, chiefly because of a recognition by their authors of specific powers and potencies in natural processes of too arcane a nature to be apprehended by the dense self-sufficiency of the materialistic and incredulous mind; and partly by reason of the fact that while dealing with obvious principles, though only occultly understood, they were couched in terms the meaning of which was wisely veiled from those of disrespectful and antagonistic attitude.

The importance to the occult chemist of working in harmony with astral law, that thereby the natural and artificial qualities of all things from the Universal to the Particular might be properly attained, may be the better appreciated in this extract from Salmon, an astro-philosopher and physician of the Middle Ages:

"1. The *time* of the preparation ought to sympathize with the native production of the thing to be prepared; which is in respect of qualities manifest or occult.

"2. As to the Manifest Qualities, that time is to be chosen in which they naturally flourish: wherein you are to choose a hot and moist season for dissolution, digestion, and fermentation; a cold time for coagulation; a moist time for distillation and melting; and a dry time for exsiccation and calcining.

"3. As to the Occult Qualities, the preparation is to be begun when the planet governing the thing is strong and vigorous in his house or exaltation, and in good aspect of Sol, Luna, Jupiter, or Venus, or all of them.

"4. The *place* of preparation must be the laboratory, which must be hot, cold, moist, dry, airy, close, etc., according as the nature of the matter to be prepared requires."

The significance of planetary influence, and its relation to the astral potencies involved in all natural operations, is too complex a subject to enter into here, except to say that the truth of the above brief intimations has been amply verified in the writer's experience. Nor when the rationality thereof is once understood, through careful study and investigation of the stellar hypothesis, will one marvel that it should be so.

Likewise, in dealing with the spiritual principles of things physical, the Spagyric artist was enabled to perceive the admirable analogies that helped verify the oneness of method throughout the spheres of manifestation, and its identity with those of the Higher or Causative realm, and thereby the necessary interaction and dependence of the one upon the other. Proceeding thus, under the logical assumption that the One Law must express itself similarly upon all planes of activity, they demonstrated the reality of a physical trinity—spagyrically classified as Salt, Sulphur, and Mercury—that corresponded with the Body, Soul, and Spirit of the noumenal world, or the Father, Son, and Holy Ghost of the devotional school; also the fact that these three primal principles embrace and comprehend the four elements, Earth, Fire, Air, and Water, the separation, purification, and inseparable conjunction of which constituted a fifth, of the purest potency, which they termed a Quintessence. This on the spiritual plane, as embodied in the esoteric teachings of the ancient religious mystics, is identical with Regeneration, a process the meaning of which modern churchianity knows as little of as the material scientist does of the above trinity in nature. With this attainment in chemical processes all poison has been eliminated from the matter operated upon, and the spiritual or curative faculty is exalted to the highest degree, as is shown in some of the formulas which make up this collection. The antimonial prescripts of Basil Valentine and the mercurial preparations of Paracelsus were not those which pass to-day as medicines, but which in reality are poisons most dangerous to the vital principle in the physical organism. The alchemists scorned the use of remedies that yet remained in such imperfect guise.

In a later treatise I hope to elaborate more fully and practically upon the Hermetic Philosophy as concerns the preparation of metallic, mineral, and vegetable medicaments, their spiritual bases, and whereby their different faculties may be developed into the highest vital energies.

With these concise hints by way of introduction, I commend the contents of the following pages to those of earnest mind, and particularly to such whose object is the mitigation of human physical suffering—one of the grandest missions to which an earthly pilgrimage can be consecrated.

JOHN HAZELRIGG.

Menstruums.

ACCORDING to Dr. Johnson, the use of the word *menstruum* originated in the notion of the old chemists respecting the influence of the Moon in their preparations—a fact that contains the essence of a truth such as the modern chemist, unfamiliar with the astral principia, is both indisposed to concede, and unable to apprehend.

In all the formulæ contained in this book the practitioner is advised to use only such menstrua or dissolvents as are made in the private laboratory, for those of commerce are undependable, generally by reason of the impurity of the substances used, or else through an utter disregard of the spiritual principles involved. A perfect exaltation of medicines can never in any wise be accomplished through adulterated or imperfect mediums.

Divers chemical experiments delivered by the ancients have been believed false, only because the menstruums employed in the unsuccessful trials of them were not as highly rectified, or otherwise as exquisitely depurated, as those that were used by the deliverers of those experiments; so that oftentimes the fault of a bad menstruum is injuriously imputed to a good artist. Many such purchased in the apothecary shop are wholly unfit, barely by their not being sufficiently freed from their weakening aquosity, as is very often the case with spirit of wine. On the other hand, while some processes fail to succeed according to expectation because the menstruums employed about them were not pure enough, so some miscarry because such menstruums are but too exactly depurated. Again, while the purity of these is a prime desideratum, one principal regard is as to their fitness for the particular purpose to which they are designed. Thus, an aqua fortis that is proper in one operation, must be differently complexionated for the better success of another. For which reason the different solvents, as here given for use in the succeeding formulas, are successively numbered, and so referred to therein in brackets, that the essential one may be utilized.

In most instances of digestion and putrefaction, and more especially where a quintessence is the end to be attained, a homogene menstruum—as the spirits, phlegm, or water of the subject matter itself—is absolutely a requisite, that the astral principles inherent therein be not fatally disturbed, or their efficacy impaired. As saith Paracelsus—"Every fruit must die in that wherein is its life" (*Archidoxies*).

Modern chemists, for the sake of expediency and convenience, and largely through ignorance of Nature's interior methods, operate with mediums foreign to their matter, and thereby injure its natural or curative potencies.

I give here careful and complete directions for the making of such menstruums as are necessary in the medicinal formulas that follow.

To Purify ⦶–.

THE ordinary way of purifying all salt is by simple solution, filtration, and crystallization. But note this in the purification of all ⦶–, that after solution and filtration you must ♌ for a medical month (40 days), beginning at the wane of the Moon, when putrefactive processes are more easily carried forward, then evaporate and crystallize. This ♌ is necessary before the solution can properly be separated from the fæces. Repeat the operation till no more fæces will settle. According to Paracelsus. ♋ it in ▽, filter, and evaporate, till a crust appears at the top, place in a cold place to crystallize, evaporate the ▽ again, and again set to crystallize, which repeat thrice more.

Common ⊖ and ⦶ are purified by solution in ordinary ▽ followed by filtration and crystallization, without the ♌.

COMMON AF. (AF. *communis.*)

(1) ℞. Dried Hungarian ⦶– (prepared as for $_{\circ}{}^{\circ}{}_{\circ}$ of ⦶–) lbii. mix and put into a retort two-thirds full, with a large receiver, place in a little reverberatory △. Proceed with the first degree of △ till the phlegm disappears; when the red vapors fill the receiver, then increase the △ by degrees till the spirit is drawn off. This should take twelve hours or longer. It is known by its yellowness, or greenish color, and its stinking smell. This is a dissolvent for ☽ and ♀.

Note.—The HNO_3 of commerce lacks the essential disintegrative potencies of the above, and will be found of doubtful utility for the purposes needed. Out of ⦶ and ⦶– undephlegmated lbi. you may have ℥ xvi. of AF. For certain other operations, AF. is made of ⦶ p. i. ⊖✱ p.i.

AR. (*Regis communis.*)

THIS passes in the modern dispensatory as nitro-muriatic acid, and as chloro-nitrous acid (NCl_2O_2), this latter being merely a mixture of chlorine and hyponitrous acid. While it dissolves gold, platinum, etc., it does not extract the spiritual tincture. Like many other chemical preparations of commerce, it fails in the purpose for which designed. A common AR. that will dissolve ☉ is thus prepared:

(2) ℞. AF. lbi. common ⊖ decripitated ℥ iv. ♍ with a strong △ three or four times till all the ⊖ comes over with the spirit; in every ℥ iii. of which ♋ ⊖✱ thrice sublimed ℥ i. Or thus: ℞. Spirit of ⦶ ℥ iii. ⊖✱ ℥ i., digest. Or,

(3) *AR. Tentzelii*, The Golden Dissolvent of Tentzelius. ℞. ⦶ lbi., powder of flints lbiii., distil the water from them by a retort; from the *caput mortuum* extract the ⦶ with hot water; with the remaining ashes mix ⊖✱ lbi., distil by a retort in a naked fire, so have you AR.; which distilling in BM. or ashes in a glass alembic, will yet be clearer. Or,

(4) ℞. Dissolve ⊖✱ ʒ vi. in AF. lbi. Or, according to Basil Valentine, the alchemist of the XIVth century,

(5) *AR. Basilii*, Basil's Dissolvent of Gold.

℞. ⦶, ⊖✱ *A*. lbii., powder of flints lbiii., distil by a retort red hot with a pipe. Schroder saith, the ordinary way is by an iron pot, on which is placed an earthen cover like an alembic with a beak, set into a naked fire with a large receiver. This not only dissolves ⊙, but carries it with it through the receiver.

OF SAL ⦶.

THE ancient chemists denominated this under various names, viz., *Cerberus*, *Salt of Hermes*, *Anderonæ*, *Anatron*, *Cahalatar*, *Infernal Salt;* Basil called it the *Earthy Serpent.* That of commerce comes principally from Chili and Peru, and is often adulterated by mixture with common ⊖, a fact that can be detected by burning, for being fired upon a red hot tile or stone if it all fly away it is pure, if anything remain it is common ⊖. It is purified by solution, filtration, and crystallization in common water according to the usual way.

(6) *Spirit of* ⦶.

℞. Pure ⦶ lbi. Potters Earth p. v., mix them, with which fill up to the neck a glass retort, well luted up to its neck, place it in a close reverberatory furnace, with a capacious receiver; give it fire by degrees to the highest for the space of 24 hours; the phlegm comes first with white vapors, then the spirit in red vapors, which will make the receiver as red as a ruby.

NOTE.—See that the receiver be well and close luted to the retort, lest the vapors should exhale, as their malignancy is very hurtful to the brain and nerves, tending to paralysis. The phlegm that is mixed with the spirit will do it no injury, because it will be so small a proportion to the spirit as to make it lose none of its energy or force.

(7) *Bezoardic Spirit of* ⦶.

℞. Rectified spirit of ⦶, butter of ♁, *ana*, ♍ in a retort, so have you the Bezoardic Spirit of ⦶. The *caput mortuum* serves to make Bezoar Mineral of ⦶. If the above be strongly forced the spirit will be red, and be able not only to dissolve ☉, but also to volatilize it.

The Bezoardic Spirit of Common ⊖ is made similarly to the above.

OF COMMON ⊖.

THIS is purified by solution and crystallization till it be without fæces and sweet. Salmon says that ⊖ should first be decrepitated, lest being put into any hot vessel it should break it. And Basil calcined common ⊖ thrice with lime, mixing with it every time as much fresh quicklime.

(8) *Common Oil or Spirit of* ⊖.

℞. Of French or Spanish Bay ⊖ as much as you will, dissolve it in water and filter it; mix with this brine (in a copper vessel) fine powder of tiles or brick, double or treble the weight of the ⊖ before dissolution, set it in an equable heat and let the water evaporate away (continually stirring it) till it be very dry; then put the powder into a glass retort, well luted to a large receiver, and give a naked fire by degrees to the height,

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so shall you have in the receiver Oil or sharp Spirit of ⊖; rectify this liquor in sand by separating the phlegm, according to art; then keep it in a vessel close stopped for use.

NOTE.—There are a variety of ways of preparing this oil or spirit, according to the opinions of various men. Some take common ⊖ and distil it alone in a retort, whence comes first a sour water, secondly a phlegm, then the ⊙ being taken out and sprinkled with water and distilled again, you have thirdly an acid spirit, which you may repeat till all the ⊖ is turned into spirit, which rectify in BM. Some to ⊖ p. ii. take of clay, brick, sand or earth, p. iii., which they make into balls and then dry, and distil as before in a retort. Others to ⊖ p. i. mix clay, sand, earth, etc., p. v. and (without making of it into balls) fill a glass retort with it, luted up to half the neck, then set it into a close reverberatory, fitting to it a large receiver, thence giving fire by degrees, coming as soon as may be to the last degree, which is to be continued 24 hours or until the recipient feels cold, the retort being violently hot. By this rule you may extract out of lbi. of ⊖ near ℥ x. of oil or spirit. In these processes the ⊖ ought not to be decripitated or separated from its phlegm, nor the matter made red hot in the fire; for the phlegm coming first helps the acid oil or spirit, and is as a vehicle to it, and without which you would attain to no acid spirits. This spirit is made strong and pure by dephlegmating of it in a sand heat.

This Oil or Spirit of ⊖ is an antidote against the plague, and resists all manner of corruption, both inwardly taken and outwardly applied; it is a specific against malign fevers, whether continual or intermitting; mixed with a little water it whitens and preserves the teeth wonderfully; it is a powerful diuretic, and the most formidable enemy to the scurvy; it opens all obstructions of the stomach, liver, spleen, bowels, reins, and bladder, thereby dissolving the stone and gravel, and expelling of it; is good in jaundice, gouts, etc.; it quenches thirst wonderfully, and consumes by corrosion without pain all corruptions in ulcers or other old sores, fistulas, etc. It is transparent, and almost of a citrine color, and is of an acid taste. Dose *à gut.* vi. *ad* xv. or xx.

(9) ℞. Volatile ⊖ of □ (lbi.), common ⊖, ⊖✱, and 🜖, *ana*, mix and put to them spirit of ✚, digest in a luted vessel for an hour, then in ashes distil to dryness; to these salts thus dried lbx. add tripoli lbxxx., and draw a spirit by a retort with a strong fire. This is used as a menstruum in the making of the ☿ of ♁ that enters into the formula for *Tinctura Antimonii cum Auro.*

NOTE.—There are many other preparations of ⊖, of rare value as medicines, and by which gold is not only dissolved, but volatilized and made potable. The hydrochloric acid (HCl) of commerce is of no utility in these processes.

OF 🜖.

(10*a*) *Spirit and Oil of* 🜖.

℞. Powder of white 🜖, distil it with a glass retort in sand (or a naked fire); first you have a phlegm, then a spirit like a cloud, and lastly a thick oil, which separate from the spirit. The spirit you may rectify by three cohobations upon colcothar, or by distilling it four times in BM., always washing the still with a strong lixivium. The oil is rectified by adding to it a good quantity of water or distilled vinegar, and distilling in BM. Separate the oil, and mix with it again good rose-water; distil, separate, and keep the oil for use.

NOTE.—The spirit is sudorific, diuretic, antiscorbutic, and anodyne. It cuts, attenuates, dissolves, and opens all obstructions, and is wonderful in dropsies, gout, scurvy, palsy, scabs, itch, leprosy, or French-pox. Dose *à gut.* xx. *ad* ℈ii.

(10*b*) *Philosophic Spirit of* ♀.

℞. ⊖ of ♀, which reverberate 24 hours upon a refiner's test (but melt it not), and the ⊖ will be blue; add distilled 🜊 three inches above it, ♌ till the 🜊 is very red, then filter and coagulate; do this four times with fresh distilled 🜊. Mix these four salts with rectified SV. and extract a tincture till it ceases to be colored; ♋ the ⊖ remaining in distilled 🜊, extract its tincture with SV., gather all these and ♍ them in BM. in a still with an alembic and a funnel; pour in again the SV. distilled at the funnel to the tinctured ⊖, and cohobate 15 or 16 times, till you see red drops fall; then cease and ♍ the liquor gently by a retort in sand. So have you the Spirit of ⊖ of ♀, cloudy with red drops and a red powder at bottom.

This spirit cures quartans, and powerfully provokes the Terms being stopped, at the third or fourth time it is taken. Dose, *à gut.* iv. or vi. in wine. This spirit will dissolve ☉.

(11) *Oleum* ♀ *ri per deliquium.*

℞. Let ⊖ of ♀ melt in a cellar or dissolve it in water, filter, and coagulate to the just consistency. Or, ⊖ of 🜿, or best of 🜿 calcined white; put it into a cotton bag, and hang it in a cellar or in some moist place to dissolve, then filtrate.

NOTE.—A little of 🜿 mixed with any menstruum facilitates putrefaction, and makes it extract the virtues of any vegetable the easier.

OF 🜖.

ATTENTION is here called to foregoing remarks upon 🜖, as also what is said concerning its purification. 🜖 is either native or factitious, the former being taken out of the earth either in its own form or in water. The factitious is made out of ♀ or ♂, severally or conjunctly. Of these kinds it will be good to choose that which has more ♀ than ♂ in it, the Hungarian being the best, which rubbed upon bright iron makes it look red.

(12) *Oil of* 🜖.

℞. As much of native Hungarian or English 🜖 as you please; melt it in an unglazed earthen pan, and exhale away all the humidity, continually stirring it till it is brought into a yellow powder, which place in a retort that will endure a strong fire, filling it about two-thirds full. Place on an open fire, which give by degrees for three days, or until the receiver (having been full of fumes) becomes clear, and the spirit or oil comes; rectify the distilled liquor, separating the phlegm by a small retort in sand. Note, in distilling, the phlegm comes first by a very small fire, then increase by degrees to the highest, which continue till you perceive black veins to trickle down the recipient; which then remove, decant the phlegm, and fit the receiver again without luting, to take the oil. The phlegm being separated in distilling, what comes after it is spirit and oil; separate in a glass cucurbit luted to a receiver, drawing off about one-half part, which is the volatile and sulphurous spirit of ⦶-, which keep in a vial close stopped; what remains at the bottom is the caustic oil of ⦶-, or the true spirit dephlegmated.

This spirit or oil put upon ♂ transmutes it in a little time into ♀.

(13) *Spirit of ⦶- of Tentzelius.*

℞. Hungarian ⦶- calcined white (in the sun, with a burning glass, called philosophic calcination) lbi., ♀ calcined black, a half lb.; add to them (being in powder) SV. Distil in an alembic with a strong fire, cohobate it, and separate the SV. from the spirit of ⊖-, by rectifying it in sand.

OF □.

OF this is prepared some very rare dissolvents of singular force. I include here only those needed in our praxis.

(14) *Spirit of* □.

℞. Fresh or new-made boy's □ that drinks wine, distil by an alembic in BM., cohobate it, and you have phlegm and spirit; separate this according to art (which is done by a small retort in sand), and elevate the spirit in a glass body, so shall it be very volatile and white, but exceeding stinking. This is a notable lithontriptic, and will dissolve the stone if injected into the bladder with a proper syringe.

(15) *Oil of* □.

℞. Of that gritty or tartareous matter which adheres to the bottom and sides of the urinal, calcine, dissolve, coagulate, and then dissolve again *per deliquium*. This, if given ℈ i. in a convenient vehicle, perfectly dissolves the stone.

(16) *Volatile* ⊖ *of* □.

℞. The □ of a boy or young man, SV., *ana*, mix and evaporate to the consistency of new honey; put it into a long-necked glass, and distil it with so small a heat in ashes or sand that it may condense in the alembic, and there will come forth in the alembic a white spirit like snow, which in the cold will coagulate. If this spirit be joined with the salt of the fæces, and volatilized by often cohobations, it will be a notable menstruum to draw the vitriol of metals, chiefly of ☽; if yet it be digested with common ⊖, and purified by often solutions and coagulations for about ten days and nights in BV., it will resolve; and by the addition of rectified SV. and ten days' digestion, it will be a good menstruum to dissolve ⊙.

OF ✠.

THAT of wine is best, and yet better if vitriolated. The modern chemist is of the opinion that alcohol cannot be acetified, if any essential oil or pyroligneous acid is present. ✠ of metheglin is best for the dissolution of metals, for it has both an animal and a vegetable spirit, and so has the greater power of dissolution, and is therefore called Philosophic 🜊.

(17) *Distilled* 🜊.

℞. Put it into a glass still in BM. or ashes with a gentle heat, draw off the phlegm without taste, which will be near a quarter part; change the receiver, and force over the spirit. If it be for physical uses, you must take heed of burning it lest your extracts smell of it. If for metals, draw off the phlegm in a gentle heat in BM. then in sand distil violently till a red spirit ascends, and all be come over.

(18) *Spirit of* 🜊 *of Clossæus.*

℞. Six quarts, and distil in a luke-warm BM. till but a quart remains; then in ashes draw off the remainder to dryness, cohobating two or three times upon the fæces. If you would have it yet stronger, make balls of the crystals and bole, and drive it through a retort, so have you spirit, which rectified will be fiery and corrosive.

(19) *Radicated or Alcalized* 🜊 *of Sennertus.*

℞. Fæces of distilled 🜊, calcine them dry, then add distilled 🜊, and draw it off again in sand, cohobating so often till all its common or fixed ⊖ ascend with the 🜊.

OF SV.

AS has been intimated, the SV. of commerce is generally lacking in potency by reason of its aquosity, and it is best here, as in all the foregoing preparations, to have resort to one's own laboratory. One of the best ways to test its strength and purity is to dip in it a cotton wick like that of a candle, and setting it on fire; if the flame fasten on the wick it is a sign of the goodness of the spirit; but if it does not it is weak and not sufficiently dephlegmated. That known as Canary is best for these purposes.

(20) *Common SV.*

℞. Distil by a vesica till the finest parts are ascended (which is known by the taste); let it be several times rectified in BM. drawing off the half, third, or fourth part, till the spirit is high, and no humidity will remain that will flame. Where note, that the orifice of the still being covered with a four-fold thin paper or thick cloth, the spiritual parts only will penetrate, and the watery fall back again; and if you have a still with a long neck or serpentine glass (worm), you will rectify it the better.

(21) *Tartarized SV.*

℞. Of SV. lbii., ♀ in powder ℥i. Distil in a bath full of sawdust or straw moistened with water, so that the drops may fall leisurely, which cease when the phlegm begins to come; but if the phlegm ascend with it, rectify it. Before rectification you may repeat the former work, with the addition of an ounce more of ♀. Sennertus says, if you rectify the spirit upon the same ♀, with several cohobations, making a strong fire at the conclusion (casting away the phlegm that comes in the middle), you shall have SV. tartarized.

Boyle, the experimental philosopher and Hermetic chemist of the XVIIth century, gives the following process, which is to be recommended, as it dispenses with frequent rectification: "Put about an inch thick of ♀ calcined to whiteness (for I find it not necessary to reduce it to a salt) and very dry into the bottom of a tall and slender glass body, and pour on it as much SV., but once rectified, as will, when they have been shaked together, swim above the ♀ a finger's breadth, and then the head and receiver being carefully fastened on again, in a gentle heat draw off the SV., shifting if you please the receiver when about half is come over, and if need be rectifying once more all that you distil upon dry calx of ♀ as before . . . and therefore this alcohol of SV. we peculiarly call the Alcalizate SV., and the rather because *SV. Tartarizatus*, which perhaps may be thought the properest name for it, is employed by eminent chymical writers to signify a different thing."

(22) *Spiritus* ⊖✱.

℞. ⊖✱ p. i., ashes p. iv., ♍ by an alembic in sand, so have you a spirit, which rectify in a long still. Or thus: quench red hot brickbats in the solution of ⊖✱ in fair ▽, till such time as all the ▽ is drunk up, then ♍ in a retort. Or thus: which makes a wonderfully piercing spirit due to the vol. ⊖ of □: Impregnate ▽ with ⊖✱, as much as it will hold, in which imbibe leaves of brown paper made into balls; put them into a still, and with sand or a reverberatory draw an acid spirit of a golden color, which rectify till it is white or clear. Or thus: Mix the ⊖ with clay and make it into balls, then ♍ in a retort as with common ⊖.

Seven Universal Medicines of the Ancients.

WHILE there were many medicinal preparations of the Spagyric chemists and philosophers which they termed powerful and universal, there were seven particular ones, enumerated as follows: *Aurum Potabile*, *Tinctura Auri*, *Precipitatus Aureus*, *Aurum Vitæ*, *Hercules Bovii*, *Manna Mercurii*, and *Bezoarticum Solare.* These were accounted notable remedies in the treatment of most if not all diseases, and are here given in full and demonstrable manner. Different methods of procedure were generally observed by different authors, some of which were very complex and obscure, but the analogies and purport of the various processes were obvious, and the results found to be identical in all cases.

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(1) AURUM POTABILE.

℞. Dissolve leaf ☉ ℥ ss. in AR. (4), precipitate it by the affusion of *oleum 🜿ri per deliquium* (11), so will it look white like lime; then wash off the salts with common 🜄, and dry the 🝊 gently by itself or in the sun, for if dried in an oven heat it is liable to explosion. In this form it is *Aurum Fulminans.*

Take of this 🝊 (reverberated to the highest brownness and porosity, or often ♈ with AR.), ♌ in spirit of □ (14) with a gentle heat, in a close luted vessel, for a month, or until there is a red tincture like blood; decant and add fresh spirit, and repeat this work till there is no more tinged. Put the solutions together and ♌ for 20 days or a month; then with a gentle heat in BM. separate the spirit or menstruum (to be kept for the same use), and at the bottom there will be left a red tincture like oil, which will dissolve in any liquor, and is *Aurum Potabile.*

Dose, in sack or SV. ℈i. at a time for several days, or may give 4 to 8 drops in any other vehicle. Paracelsus says ℈i. This is a strong sudorific.

℞. Another way: ♈ of fine ☉ made by AR. (2 or 4) and perfect reverberation, add volatile ⊖ of □ (16), which ♌ 40 days in a gentle and equable heat in a vessel close luted, and the menstruum will become blood-red; decant and reiterate with fresh menstruum, and again repeat, put the solutions together and ♌ for a philosophical month, and proceed as in the above.

Aurum Potabile Clossæi, Potable Gold of Clossæus.

℞. ☉ ʒi. ☿ ʒvi. make an amalgama, which beat with as much common ⊖ melted; evaporate the ☿ with a gentle △; wash away the ⊖ with warm ▽; beat the remaining ♈ with common ♄ ʒiii. which cement 3 or 4 hours in a crucible with a hole at the top, till all the ♄ is vanished. Repeat this seven times with fresh ♄, till the ☉ be like a red sponge, which ♎ with eight times as much ⊖✳, till it be of the color of sandarach, which sweeten by washing; then take SV. xiii. p., spirit of ⊖ of ♀ (10 *b*) i. p., mix them, and ♍ together; into which put either the aforesaid spongy ♈, or ♈ sublimed, and ♌ till it is dissolved. If you abstract the SV. you will have a yellow powder. The virtues of this are almost innumerable.

Aurum Potabile Quercetani, Potable Gold of Quercetan.

℞. A light spongy ♈ of ☉, from which with spirit of ✤ (18) draw a tincture by ♌ in BM. which exalt by

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circulation with SV. This is also called *Aurum Vitæ*, and is, as Quercetan says, of incredible virtues for almost innumerable diseases.

Aurum Potabile Grulingii, Potable Gold of Grulingius.

℞. Ψ of ⊙ made by reverberation to the highest tenuity, upon which put a menstruum made of equal parts of volatile ⊖ of □ (16) and rectified SV. (20) digested 12 days in BM. with an equal and gentle heat; being mixed in a glass vessel, seal up the Ψ and menstruum hermetically, and ♌ them 40 days, till the tincture rise red as blood, which work often repeat. Put these general tinctures together and ♌ eighteen days, then by ♍ with a gentle heat separate the spirit, and the ⊙ will remain in the bottom in the form of a moist red oil. This solution ♍ by a glass retort in sand so often till the tincture of ⊙ come over of a most blood-red color, and there remain in the bottom nothing but a dry, spongy, black earth.

There are many other preparations of *Aurum Potabile*, but these will suffice here. This formula of Grulingius is of especial virtue, is used as a universal remedy, for it restores and preserves the radical humidity both in quantity and quality entire, and frees the powers of the whole body from the malignity of diseases, keeping it safe from corruption during the term of the natural life. It is excellent in apoplexies, epidemical diseases, pestilent fevers, palpitation of the heart; it provokes the terms, causes speedy delivery in child-birth, yet prevents miscarriage; takes away the malignity of cancers, causing their speedy healing; restores in consumptions. These medicines are strongly sudorific, causing a sweat that carries away with it the seeds and roots of malignant and poisonous affections. It is in vain to enumerate in particular all they are capable of doing, so universal are their curative faculties.

(2) TINCTURA AURI.

Tinctura Auri Basiliana, Basil Valentine's Tincture of ⊙.

℞. Of the ♈ of the most fine ⊙, made by dissolution in Basil's AR. (5), which volatilize with spirit of ⊖ (8) acuated with spirit of ⊖✳ (22); precipitate with oil of ♀ (10*a*), or by a gentle abstraction reverberate with flowers of ♀, then with rectified SV. and spirit of ⊖ extract the 🜍 of ⊙, which ♌, and abstract gently the spirits; then ♋ it again in the aforesaid AR. and volatilize with SV.

This is a Golden Liquor of great force, having all the virtues of *Aurum Potabile.* Another formula, given by Quercetan, and which he says is of almost incredible virtues for innumerable diseases, is thus:

℞. Spongy light ♈ of ⊙, draw a tincture by ♌ in BM. with spirit of ✠ (18), which exalt by circulation with SV. Another formula, given by Salmon:

℞. Aurum Fulminans (see first formula for *Aurum Potabile*), well sweetened, p. i., volatile spirit of ⦶–, p. iv.; ♌ in a warm bath for 40 days or more; decant the red-tinged spirit, and evaporate to dryness; put to it SV. (Canary) with white ♀, and in a gentle heat extract to the color of a ruby, which ♍ and bring to a consistency like powder; wash off the SV. with ♍ ▽, and you may ♋ it in any convenient vehiculum. Note, if you have not the aforesaid spirit of ⦶– you may use this: ℞. ⊖ lbi. ⦶ ℥ vi. ♍ a spirit, which mix with equal parts of SV. and draw off the mixtion from a great alembic.

(3) PRECIPITATUS AUREUS.

℞. Leaf ⊙, or filings of fine ⊙ ℥ ss., ♋ it in AR. without ⊖✶; take glass of ♁ ℥ ss., ♋ it in AF. (1); ☿ cleansed ʒiii., ♋ it also in AF.; mix all the solutions and draw a ▽ by an alembic; then add fresh AR., draw off the same often, till the precipitate fumes not when laid on a red hot iron; ♈ all, that the AR. may be spent; then ♍ from it SV. six times and ♈ the matter gently.

It purifies the whole mass of blood and the whole body; it cures jaundice, scurvy, dropsy, gout; it provokes urine, dries up all moist humors, and opens all obstructions; it cures the epilepsy, colic, quartan, and all cancerous and malign ulcers. Dose, *à gr.* iv. *ad* v. This is called the Golden Precipitate.

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(4) AURUM VITÆ.

Aurum Vitæ Sennerti, Aurum Vitæ of Sennertus.

℞. ☿ purified ℥ v., fine plates of ⊙ ℥ ss., make an amalgama, and wash it with ✠ till all the blackness be gone; then put it into a retort, and add AF. (1) one pint, ♌ in ashes or sand, that the ☿ and ⊙ may be at the bottom in a powder; then ♍ and increase the △ at the end, that the bottom of the retort may be red hot, and all the corrosive spirits come forth; the vessel being cooled powder the matter and pour on the abstracted AF. again, and cohobate, and there will be a red powder at the bottom; which keep, casting away what was sublimed at the sides of the retort; then heat an iron red hot and sprinkle on it the ☿al powder, not only to dry it but to evaporate what is volatile, then keep it in a closed glass vessel.

Sennertus says: This is one of the most noble medicines yet this day known in the world, and will do as much as any whatsoever. It will easily, safely, and speedily cure any old, malign, and deplorable disease. It is a wonderful *Arcanum* in the dropsy, pox, and gout, as also in the jaundice, all manner of defluxions, scurvy, leprosy, scabs, itch, plague, poison, all fevers, and all obstructions in any part of the body. It begins, continues, and perfects the cure alone. It is a great diaphoretic, and may be given *à gr.* iii. to vi.; if to purge, in purging pills; but if to sweat, in some cordial essence, elixir, or electuary.

Aurum Vitæ Hartmanni, Hartmann's Living Gold, or Gold of Life.

℞. Filings of ☉ ℥ i. ♋ it in AR. ℥ iv., keep the solution hot; take ☿ ℥ xii., ♋ it in a pint and a half of AF. *communis,* mix them till they are black, ♍ in an alembic in sand with a gradual fire till the still and that at the bottom is red hot; then ♈ it with a red hot iron, till the spirits of the AF. are gone, wash it with ▽, and ♍ SV. often from it by cohobation, so have you *Aurum Vitæ.* Note: The AR. for this work is thus made: ℞. AF. of ⦶–, ⦶, –⊖, *A.* ℥ iv. ⊖✱ ℥ i., ♍ them in sand in an alembic.

It has the virtues of the above; dose, the same.

(5) HERCULES BOVII.

Hercules Bovii, Hercules of Bovius.

℞. Filings of fine ☉ ℥ i. ☿ cleansed ℥ iv. ♋ both asunder in AR., ♍ both together with a gradual fire, and after in the end with a greater, in a retort; then with fresh AR. ♋ the precipitate at the bottom and the sublimate in the neck of the retort, and ♍ so long till all become a precipitate; then ♈ it on a red hot iron to fix the corrosive spirits, and sweeten it by ablution in SV.

Bovius saith, It is the best of all purges; it kills all worms, cures the French disease, smallpox, plague, leprosy, quartans, and many other diseases otherwise incurable. Dose, *à gr.* iii. *ad* iv. with sugar of violets, broth, or in purging pills.

(6) MANNA MERCURII.

Manna Mercurii, or Golden Panchymagogon.

℞. Of ☿ *dulcis*, q. v., elevate it by ofteu ♎, till it turns to fixed crystals, which ♋ into a liquor; of which take ʒ vi. and of ☉ ♈ed ʒ ii. mix and ♌ for 40 days; cohobate till it melt in the still like wax. *Mercury dulcis* is the sweet sublimed Mercury, or Tamed Dragon, of Quercetan.

It is a great specific and secret against the French-pox, and all manner of venereal evils. By this ☿ is brought to the highest degree for physic, and is made of wonderful virtue for curing vertigos, megrims, and other diseases of the brain. It is in no ways inferior but contains all the virtues of *Aurum Vitæ*. It is a good sudorific, and cures chiefly by sweating. Dose, *à gr.* iii. *ad* viii.

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(7) BEZOARTICUM SOLARE.

Bezoarticum Solare, or Solar Bezoar.

℞. Tincture of ☉ (extracted from the oil-like solution of ☉, and sweetened by abstracting often from it strong 🜊) ℥ ii. butter of ♁ ♋d in spirit of ⊖ (8) ℥ xiv., mix them, unite by cohobation, then ♈, where note that the tincture of ☉ is extracted wlth the menstruum of Basil (5), ♌ing them a month. Thus Tentzelius.

Or thus: ℞. Butter of ♁ lbss. ♋ it by pouring on it gradatim spirit of ⊖ (8); then take fine leaf ☉ ℥ ss. ♋ it in AR. (2), mix both, and abstract the menstruum by degrees, and pour it on again; add fresh spirit of ⊖, abstract, reiterate it often, wash, dry, and fire the ϒ with rectified SV. Thus Crollius.

Or thus: ℞. Spiritual ☉ (spiritualized by the bezoardic spirit of ⊖, 7) ℥ ss., ♋ it in AR. (2); ♋ in the same butter of ♁ rectified ℥ iv. or vi., mix both, abstract the menstruums by a retort by often distillations; then with a gentle ♈ bring it to a violet-colored powder, or with a strong ♈ to a purple, which is better than the former. Thus Schroder.

Or thus: ℞. Spiritual ☉ (*ut supra*), add to it butter of ♁ ♋d in spirit of ⊖ or in AR.; unite and fix them by often distillations; then abstract, and by ♈ you will have a Bezoardic ☉ of purple color and great force. Thus Hartmann.

This is a wonderful medicine, and is the seventh Medicament in name, number, and nature of those which may be called powerful and universal; it performs all that the others will do. It is a great sudorific. and may be given from *gr.* ii. to *gr.* x.

Choice Spagyric Preparations.

Abstracted from the Teachings of the Ancients, and Transcribed into clear Formulas of Practice.

THE VULNERARY OF ⦶–.

℞. Pure rectified oil of ⦶– (12) ℥i. SV. rectified, lbii.
Mix and ♌.

This is the greatest secret in ⦶–. It cures most diseases of the head, as the megrim, epilepsy, apoplexy, vertigo, etc., and is a wonderful thing in all manner of sores, ulcers, cancers, and the like, and cures green wounds at one dressing. Inwardly it cures coughs, colds, asthmas, ulcers of the lungs, consumptions, pleurisies, stone and gravel in the reins and bladder, and all sorts of fevers, whether continual or intermittent. It opens all obstructions of the stomach, bowels, and kidneys, purifies and sweetens the mass of blood, cures the scurvy, French-pox, and other ill-habits of the body. Dose, *ā* ʒii. *ad* ʒiv. in any proper vehicle.

THE STAR OF ☿.

(*Stella Mercurii.*)

℞. ☿ seven times ♎d and as often rectified with quicklime, with a gentle heat ♋ it in spirit of ⊖ (8), abstract the spirit, sweeten and boil the ☿ in distilled ✚ (17), and wash it with ♍d rain ▽, dry it, and ♌ it in SV., which with a gentle heat drive through a retort, increasing the △ (what remains keep to make a ⊖ of), abstract the SV. in BM. and you shall have at the bottom a fragrant sweet oil, which according to Basil is the Star of ☿. The ⊖ of ☿ is made thus:

℞. Of the body that remains after the preparation of the Stella ☿ put upon same its fragrant oil, ♌ and extract the ⊖ of ☿; to the decanted extraction put SV., ♌, and abstract in ashes; and after it you shall have an oil of ☿, and the ⊖ at the bottom, which possesses all the virtues of the oil.

It is a diapheretic, and is a proper specific in venereal troubles, in which it is a great secret, though it be ever so old; it cleanseth the blood and cures all scabs, tetters, and ulcers, although old and malign. Dose, of the oil, *gr.* iv.; of the ⊖, *à gr.* i. *ad* iii.

THE ALBION POWDER.

(*Pulvis Anglicanus.*)

℞. Of the best ♉ q.v., ♈ it alone; then take of the aforesaid ♆ and ⦶ *ana* lbi. white 🜿 lbss.; mix and ♈ till the detonation is over; repeat this last work again, and the third time, adding ⦶, 🜿, and 🜍, *ana;* lastly, wash it with hot water till it is sweet.

It is accounted a universal medicine against all diseases; it opens all manner of obstructions, provokes the terms, cures surfeits, colic, small-pox, all sorts of agues and fever whatsoever, gout, dropsy, etc. Dose, *à* ʒ ss. *ad* ʒ i.

TO VOLATILIZE ☉.

℞. ♋ leaf ☉, or filings of ☉, in the Bezoardic Spirit of common ⊖ (7), rectified ₒ°ₒ of ⊖ (8), AR., or ₒ°ₒ of ♂, by a gentle heat (lest the spirits should ascend too fast), abstract the menstruum and add fresh, repeat it four or five times, till it is oily; then ♍ this solution in a glass retort with a strong △, to force away the spirits, cohobate and repeat this work till the ☉ be blood-red. Lastly, having freed the solution from all corrosive spirits, cohobate with SV., wormwood, or any other vegetable spirit, and ♍ by an alembic; let the cohobation and ♍ be often repeated, and the ☉ will come over in a liquid form, and have all the virtues of the most exquisite *Aurum Potabile.*

THE ANODYNE MAGISTERY, OR 🜍 OF 🜖.

℞. 🜖 of ♂, or the best Hungarian 🜖 lbi. ♋ it in a sufficient quantity of rain-water, which filter; then take filings of pure ♂ or steel, and often moisten or sprinkle them with the aforesaid 🜖 △, as often drying them with a very gentle heat, repeating this so long till the filings are reduced to a rubicund mass, which beat into a subtle powder, upon which affuse spirit of 🜊 (17), so much as may overtop it the breadth of five fingers. in a great and large glass. ♌ with a sufficiently intense heat till the 🜊 is tinged, which, whilst warm, decant; affuse more fresh spirit, which repeat so often till the new affused 🜊 will be no more tinged red. Mix these solutions or tinctures together, and with 🜿 *per deliquium* (11) precipitate the yellow 🜍 of 🜖, from which decant the supernant liquor, and edulcorate with many affusions of fair 🜄 warmed, till there be found no taste either of 🜊 or 🜖 to remain; which then dry, put it into a bolthead, seal it up hermetically, and in sand ♈ it to redness, which will be done in a short time.

Note.—If you would have the 🜍 inflammable, you must instead of common 🜖 take the 🜖 of ♂, prepared according to art, and use it as aforesaid upon the filings of steel, not precipitating it with oil of 🜿, but evaporating in BM.

From this Magistery or 🜍 with SV. and ⊖ of 🜿 is prepared a noble medicament and essence of so great virtues that they exceed the sphere of my commendations; performing all and more than any preparation of opium can do, and with far greater safety. It is a perfect cure for the falling sickness, vertigo, madness, melancholy, gout, and other chronic and radicated diseases. Dose, *à gr.* vi. *ad* x. or xii.

MAGISTERY OF 🜖.

(According to Sennertus.)

℞. Spirit of 🜖 rectified with the oil (12); with the phlegm draw a ⊖ from the 🝎, which separate from the ⊖ by ♍. often cohobating and digesting. Take of this p. ii., of the aforesaid spirit and oil p. i. mix, and exhale the humidity in BM., which so long repeat till the ⊖ has sucked in its equal weight of oil. Then decant in a luted glass matrass for eight or ten days; lastly coagulate in sand or ashes, which will be done in sixteen or twenty days.

This is a great diuretic, breaks and expels the stone, opens all manner of obstructions, chiefly of the spleen, cools the heat of fevers, and cures dropsy, scurvy, etc. Dose, *à gr.* iv. *ad* vi.

OIL OF THE 🜍 OF ♁.

℞. 🜍 of ♁ ℥ iv. ⊖ of ♀ ℥ ii. mix and ♍ by a retort, at last make a △ of suppression, so have you a red oil. If you drop spirit of ✠ (18) upon this oil you have a pectoral powder, which edulcorate and dry.

Both oil and powder open obstructions of the lungs, and cure almost all diseases afflicting those parts; externally it cures wounds and ulcers. Dose, *à gr.* v. *ad* x. From this powder you may make an essence or tincture, for which see following.

ESSENCE OF THE 🜍 OF ♁.

℞. Precipitate of the oil of the 🜍 of ♁ (*ut supra*), ♌ in SV. in a hot place in a close vessel for eight or ten days, so the Essence will swim at top like oil, which ♏ from the SV.

This Essence is sweet, and according to Hartmann is of as great power and force as the Tincture of Antimony. Given with essence of balm and choice canary wine it doth wonders in the art of healing. It expels all bad humors by sweat, cures dropsies, consumptions, and the stone; it strengthens the womb, takes away barrenness, and causes fruitfulness in both sexes. Dose, *à gr.* i. *ad* iv.

THE ENS OR BEING OF ♀.

(*Ens Veneris.*)

℞. The red 🜎 of AF. extract all its ⊖ with fair ∇, which dry and powder; pour thereupon the spirit of ⊖✱ (22) or □ (14); stir it and dry it well, repeating this work seven times; then powder it and mix it with ⊖✱ purified p. ii.; grind and mix them well, and in a glass retort in sand, by degrees of △, ≏ for half a day, stopping the mouth of the retort with cotton or wool, and in the neck of the retort you will have the *Ens Veneris* of a yellow or gold-like color, which you may mix with its equal quantity of colcothar or 🜎, and ≏ once or twice more.

It is a noble and worthy anodyne, easing all manner of pain, and causing rest. It cures the rickets, and kills worms in children, performing those things beyond any other medicine. It has no equal in pleurisies and in suffocation of the womb; it opens all obstructions, and exhilarates the heart, comforts the animal spirits, gives ease in the stone and dissolves it, and cures such as are in a consumption. Dose, *à gr.* iv. *ad* viii., or x. or xii. in canary wine or other convenient vehicle.

THE FAMOUS ELIXIR OF LIFE.

(Prepared from Balm.)

In the proper season of the year, when the herb is at its full growth, and, consequently, its juices in their whole vigor, gather at the fittest time of the day (when Jupiter is rising, and the Moon in Cancer is applying to a conjunction, sextile, or trine aspect thereto) a sufficient quantity of balm, wipe it clean, and pick it; then put it in a stone mortar, and by laborious beating reduce it into a thin pap.

Take this glutinous and odoriferous substance and put it into a bolthead, which is to be hermetically sealed, place it in a dunghill, or some gentle heat equivalent thereto, where it must ♌ for forty days. When it is taken out the matter will appear clearer than ever, and have a quicker scent. Then ♏ the grosser parts, which, however, are not to be thrown away. Put this liquid into a gentle bath, that the remaining gross particles may perfectly subside. In the meantime dry, ♈, and extract the fixed ⊖ of the grosser parts (which remained after the above ♏), which fixed ⊖ is to be joined to the liquor when filtrated.

Next, take sea ⊖, well purified, melt it, and, by setting it in a cold place, it will ♋ and become clear and limpid. Take of both liquors *ana*, mix them thoroughly, and having hermetically sealed them in a proper glass, let them be carefully exposed to the sun, in the warmest season of the year, for about six weeks. At the end of this space the *primum ens* of the balm will appear swimming on the top like a bright green oil, which is to be carefully ♏ and preserved.

Of this oil, a few drops taken in a glass of wine for several days together, will bring to pass those wonders that are reported of the Countess of Desmond and others; for it will entirely change the juices of the human body, reviving the decaying frame of life, and restoring the spirits of long-lost youth. The author who records this curious discovery, remarks: "If after the medicine is thus prepared any doubt be had of its efficacy, or of its manner of operation, let a few drops be given every day on raw meat to any old dog or cat, and in less than a fortnight, by the changing of their coats and other incontestable changes, the virtue of this preparation will sufficiently appear.

This is of the nature of a Quintessence—being similarly prepared,—the alchemical praxis for which will be fully and clearly expounded in a work I now have in preparation.

THE PHILOSOPHER'S WATER.

(*Aqua Philosophorum.*)

℞. ♈ 🜨 till it be greenish-blue or sky-colored, pour on SV. tartarized (21), ♌, then ♍, and at last force it with a violent △.

This is wonderful in curing diseases arising from tartar, in the scurvy, quartans, melancholy, asthma, dropsies, and obstructions of the liver, spleen, and bowels. It is the best menstruum to make all purging tinctures and extracts, whether out of vegetable or mineral. If it be circulated in a bolthead hermetically sealed, it becomes balsamic and sweet-scented, and from a crystalline color it becomes that of a ruby, being as it were a Balsam of Life and Vital Powers, exalting Nature to her highest degree of purity and clarity by quickening the internal fire and heat. Three or four drops of it given with essence of saffron gives ease and rest, and restores in consumptions.

ARGENTUM POTABILE.

(Potable Silver of Clossæus.)

℞. Plates of ☽ which ♈ often with 🜍, pour on ▽ and set it to shoot into crystals; ♋ them into a spirit, by rectified SV. (20) acuated with spirit of ⊖ (8) and spirit of ⦶ (6); ♌, then ♏, and bring the azure or blue tincture to a powder, which ♋ in rectified SV.

This is a wonderful and excellent medicine against the epilepsy, and most other diseases of the head, as the Moon bears astrological rule over the brain. You may also make Potable Luna after the method of Clossæus in that of ☉, already given.

SPIRIT OF ☽.

(*Spiritus Argenti.*)

℞. Of the crystals of ☽ (*ut supra*) being twenty times ♈d (that it may yield its spirit the easier), or you may take crystals made of filings of fine ☽, with ℥ iii. of water of lilies of the valley, acuated with spirit of 🜖 of ♀ ℥ i., ♌ 40 days in ashes, till the menstruum is of a greenish blue; ♏ this, and add more spirit of 🜖 of ♀, and extract till the ☽ is nearly all ♋d. Put the solutions or tinctures together, evaporate and crystallize, which dry; put these dried crystals into a retort, from whence draw first a phlegm and spirit of ♀, which keep apart; then with a stronger △ force over the spirit of ☽, and lastly an oil.

It is a thing found by experience that this Luna Spirit takes away the falling sickness by the roots; it specifically strengthens the head and comforts the animal spirits. It is good against palpitation of the heart, madness, and all melancholic distempers. The oil taken *gut* iii. or iv. in balm, sage, rosemary, or peony water, is more effectual to all the purposes aforesaid.

OIL OF CINNAMON.

℞. **Take** cinnamon grossly bruised lbi., which cover with SV. made very sharp with spirit of ⊖ (8), or else having as much ⊖ put into it as the SV. will ♋. Put them into a blind head, which lute close, and set it to ♌ in a gentle heat for about ten days, then apply an alembic close luted with its receiver; ♍ it with a small △ by degrees, so shall you have a heavy oil, which will sink, and a spirit, which ♏ by setting in a cold cellar for 14 or 16 days after they are ♍d, by which time the oil will settle to the bottom.

Note.—If this spirit, after its ♏, be joined to its own proper ⊖, or else ⊖ of 🜿, and after they are sufficiently united by ♌, circulated with its own proper chemical oil so long till all become united and one entire body, so have you an elixir. This in a true sense is a fortified quintessence, for it is a unition of the three principles, ⊖, 🜍, and ☿, together with the essence. Lbi. yields but ʒ ii. or little over, of oil.

This oil pierceth even the flesh and bones, being very hot and dry, and is good against all cold and moist diseases afflicting the head, heart, and other principal parts, in so much that if one lay speechless and almost breathless, it would presently recover him. It helps all diseases that come from cold and phlegm; it digests, makes thin, and provokes the terms, and brings away both birth and after-birth; it helps coughs and asthmas, and stops all fluxions from the head and brain. It is one of the greatest vegetable cordials, and perfectly cureth consumptions, comforting nature, reviving the heart, and cheering all the spirits, natural, vital, and animal. Dose, *à gut.* ii. *ad* x. in any convenient liquor. Some give it in cordial waters, some in broth, some in milk, some in canary wine. The best way to take chemical oils is to drop the intended quantity on a [illegible] refined or loaf-sugar, letting it soak into it, and then dissolve the sugar in wine or some cordial water, proper to the distemper.

ELIXIR OF PROPERTY.

℞. Of aloes, myrrh, saffron, *a.* ℥ i. moisten all with tartarized SV. (21), and bring them to an alcohol (see Note on Boyle, 21); put all into a glass body, with a pint of tartarized SV., and so much oil of 🜍 *per campanum* as may flow two or three inches above all; close it well and circulate all for three months, extract the tincture and decant it; add tartarized SV. to the matter remaining, extract again and decant it; then ♍ the fæces that remain, and add it to the former; and again for a month (without ♍) circulate them. Others extract the tincture with ⊖ of 🜿 volatilized with SV. by ♌, so long till the bitterness of the aloes is not perceptible, which seems to be a better way than the former.

This is the famous *Elixir Proprietatis* of Paracelsus. This noble medicament is of very hot and thin parts, containing all the virtues of the natural balsam, conserving nature in extreme age. It cures quartans, and dissolves the stone; it quickens all the senses, and strengthens the brain and memory; it cures the vertigo, lethargy, epilepsy, headache, convulsions, palsy, pleurisy, jaundice, consumption, catarrh, pestilent fevers, gout, and sciatica; it expels melancholy, and makes the heart glad. Lastly, diseases proceeding either from heat or cold by a certain occult property it strangely cureth. Dose, *à gr.* vi. *ad* xxx., or more, in wine or other convenient vehicle.

OIL OF 🜍.

(*Oleum* 🜍*is per Campanum.*)

℞. According to the old dispensatories it is prepared in a large bell still by the burning and consuming of a large quantity of 🜍, by which a sharp spirit, flying from the kindled 🜍 and beating against the sides of the still, will turn into liquor and flow down like water or oil.

Here is to be noted: 1. that the 🜍 be put into an earthen cup having sand in it, lest being inflamed it should break it. 2. That this be placed upon another earthen cup, the bottom turned upwards, and these thus disposed be set in the midst of a great earthen pan, then with a red hot iron inflame the 🜍. 3. That these be covered with a great glass bell, or glass funnel, with a neck as long as that of a bolt-head, having a hole at top to give breathing, that the flowers may fly away, by which means you will have a greater quantity and more effectual oil. 4. That it be done in a close, moist place (as in a cellar) and on a moist day. 5. That you leave an empty space between the brims of the bell and the pan, that there may be air enough to keep the 🜍 inflamed. 6. That by reason of the hole at top of the bell or funnel the more phlegmatic part evaporates, while the acid spirits, not being able to rise so high, condense against the sides of the glass. 7. That this spirit is nothing but a spirit of ⦶–, drawn from a vitriolic ⊖ in the 🜍. 8. That from lbi. of 🜍 you will have ℥i. of spirit.

It eases all pains of the gout, and that only by bathing (mixing of it with water or SV.). It strengthens the nerves and muscles, and cures a confirmed leprosy. It cures hectics, consumptions, asthmas, and ulcers of the lungs. It makes the teeth white, restores radical moisture, extinguishes all preternatural heat, purifies the blood, and renovates the whole body, expelling putrefaction. In the French-pox it is excellent, and may serve instead of a diet. There is nothing more powerful in expelling of poison, plague, and all pestilent and malign fevers. Dose, *à gut.*,vi. *ad* xvi. or xx. in broth, beer, ale, wine, or cordial juleb. Taken alone it kills.

ELIXIR OF SUBTILTY.

℞. Of olive oil, honey, SV. rectified and tartarized (21), *ana*, ♍ them all together in ashes, then ♏ all the phlegm from the oils, which will be distinguished by the colors; put all of these into a pelican, and add to them the third part of the essence of balm and celandine; ♌ it for a month, then keep it for use.

This is the *Elixir Subtilitatis* of Paracelsus. It not only resists putrefaction, but also preserves all things from putrefaction which appertains to animate bodies. This is the Balsam of Philosophers, which no sensible body is able to resist, it being subtile and able to penetrate everything; it opens all obstructions in the body after a wonderful manner, with many other things, whose virtues are not fitting to be declared only to the Sons of Art.

THE GREAT ESSENCE.

(*Essentia Magna.*)

℞. Rosemary, Lavender, Sage, Marjoram, Thyme, Balm, Angelica, all full of juice; bruise all in a mortar diligently, pour on a sufficient quantity of malmsey-wine (some say of their own spirit or tincture), then in a vessel with a blind head set it to ♌ in balneo with a gentle heat for two months, express all with a press, ♈ the fæces, and extract a crystalline or sweet ⊖, which add anon (or instead thereof crystals of ♀). This expressed juice or wine ♌ for two months, as before, till a glorious liquor be separated from the fæces or sediment, which decant, adding to it the aforesaid crystals and a little oil of cinnamon.

Its virtues are so great that they can scarcely be numbered; for it strengthens all the inward parts, perfectly cures consumptions, all diseases of the head, heart, breast, and lungs, and makes a sad, drooping spirit merry; it cures plague, malign fevers, small-pox, poisons, etc. It is in vain to enumerate its virtues (as curing the vertigo, epilepsy, megrim, convulsions, palsy, etc.), but rather advising all to have it by them upon any occasion. Dose, *ad* ℥ ss. morning, noon, and night, in broth, fragrant wine, or milk.

MAGISTERY OF □.

℞. Defecated □, place in a glass body in BM. for 40 days that it may putrefy; then ♍ with a gentle fire in BM. till the phlegm is drawn off; rectify the spirit in a glass with a long wide neck, so have you the volatile ⊖ which take, and cast away the phlegm; ♍ what remains in sand, and a more volatile ⊖ arises; of the ⊕ make a fixed ⊖, which mix with thrice as much clay, form it into balls, dry them, and ♍ by a retort, so have you the spirit of the fixed ⊖, into which drop the former spirit or volatile ⊖, till the noise ceases, then ♎ in sand. So have you a fine, pleasant,. and delectable ⊖ of □, or the true Magistery of ⊖.

This cuts and dissolves the tartarous coagulum in the whole body, and expels all ill humors; it preserves from the stone, taken once a month before the new moon, and cures consumptions wonderfully. Dose, *gr.* x.

MAGISTERY OF ⊖.

(According to Mynsicht.)

℞. Crystalline ⊖ of wormwood, upon which drop rectified spirit of ⊖ (8) so much as will coagulate and unite, with a prevailing sapor and force above the spirit of ⊖.

It is a most excellent medicine, having a balsamic property; it renovates the whole man, purifies the blood, strengthens the head, heart, and stomach, opens obstructions of both liver and spleen; cuts, discusses, and cleanses from all putrefaction. It is one of the most efficacious diuretics, and a specific against the dropsy, taking away all flatulent, watery, and tartarous viscosity. It breaks and expels the stone; is prevalent against the iliac and cholic passion, the jaundice, all sorts of fevers, palsies, apoplexies, gouts, leprosies, worms, ruptures, etc. Dose, *à gr.* vi. *ad* xvi. In a few days it dissolves the dropsy tympanites.

LIQUOR ALKAHEST

(*Paracelsi.*)

℞. 1. Prepare an alkali from ♀ and ⊖ *regale* by cementing the ⊖ *regale* with the ♀, and boiling them in fair ▽ to make a lixivium, filtrating and coagulating by evaporation; of which ⊖ prepare a large quantity. 2. Let pure Spanish or Hungarian ☿ be beaten with the alkali, in a stone mortar a little warmed, so long till none of the ☿ can be seen, which put immediately into a glass retort, with a receiver well luted to it, and ♍ with a naked △, which operation so often repeat till the ☿ becomes very liquid, and appears truly spiritual. 3. This spiritual ☿ distil thrice in a tubulated retort closely joined with *lutum sapientiæ* to two other vessels with necks at both ends, the latter of which let be well luted to a large receiver, the ☿ let be cast into the receiver by the tube, which tube ought to rise above the furnace, and after the injection of the ☿ every time to be close stopped, which then will pass with its aquosity into its receiver, till it is all turned into ▽. 4. Put this ☿al ▽ into a bolt-head so large as it may fill about an eighth part of it, which for some months place in ♌ in an equable heat, till all the ▽ is converted into froth. The putrefaction still continue till the froth vanishes, and the liquor in the bottom of the vessel be again clear. At last rectify it once or twice by a retort in sand, and keep it carefully for use.

Whether this be the Alkahest of Paracelsus with which he did such wonders, and which Helmont so praises, even to the skies, is very doubtful; for as that Alkahest was destinated to the preparation of all sorts of medicines, extraction of all sorts of tinctures and essences, whether out of minerals, vegetables, or animals, so also it was reported to cure effectually all diseases, and to root out the seminations of every malady, and to do miracles above any other medicine except the Philosophers' Stone. He that desires to know more hereof may fetch it out of the most learned Helmont, where he may indeed receive a very great deal of satisfaction. The ⊖ *regale* mentioned above is made thus: ℞. ♈ the ◉ of the simple spirit, or new ♀ (which you please), in a potter's furnace, make a lixivium in water, filter and evaporate; if it be not white enough, dissolve, filter, and evaporate again.

ALL-HEAL OF PARACELSUS.

(*Panacea Theophrasti Paracelsi.*)

℞. Of the highest rectified spirits of balm, of mugwort, of valerian, of burnet, of juniper, *ana* ℥ i.; QE. of ♀, oil of ⊖ (8), white sugar candy, *A.* ʒ vi., mix them, and keep the mixture in a glass with a glass stopper.

This noble medicine preserves the body, as Hortius says, *per totam vitam integrum*, in health during the whole life. It takes away heaviness of the head, cures the apoplexy, palsy, epilepsy, and other dangerous diseases of the head; it sharpens the eyesight, stays vomiting, and strengthens a weak stomach; it helps asthmas, and most diseases of the lungs; it corrects the vices of the liver and spleen; it is profitable against leprosy, jaundice, colic, stone, disaffections of the womb, and many other diseases. Dose, *à* ℈ i. *ad* ʒ ss.

SPIRIT OF FIVE THINGS.

(*Spiritus Diapente.*)

℞. Paracelsus' Elixir of Property ℥ iss. Spiritus theriacalis camphorated, ʒ iss. Spirit of ⦶– rectified ʒ i. (13). Spirit of ♀ rectified, ℈ ii. (10*a*). Spirit of ⊖ rectified (8) in which let leaves of ☉ No. X. be ♋d, ʒ i. Mix all together and ♌ twenty days, and keep it for use.

This powerfully resists all putrefaction, is an antidote against poison, plague, and small-pox, opens all obstructions of the liver and spleen, purges both reins and bladder, is excellent against the dropsy, and all manner of hot and burning fevers, palsy, jaundice, etc. Dose, ℈i. in generous wine.

THE MERCURIAL EAGLE.

(*Aquila Cœlestis.*)

℞. Sublimated corrosive (made with ⊖ and 🜖) from which extract a yellow tincture with ♍d ✠ in ten weeks; decant, and abstract the decanted liquor to dryness, so have you the *Aquila Cœlestis* in a red powder.

This medicine is commended by Paracelsus almost in the highest degree for curing the French-pox, gout, epilepsy, and most diseases of the head, rooting them out by sweat. Dose, *à gut* ii. *ad* iv.

ELIXIR OF 🜖.

(*According to Mynsicht.*)

℞. Of galanga the less ℥ iss., calamus aromaticus ℥ i., mint, red sage, *ana* ℥ ss., choice cinnamon, cloves, ginger, *ana* ʒ iii. nutmegs, cubebs, *ana* ʒ ii., xyloaloes, citron peels, *ana* ʒ i. Mix and make a powder; add white sugar candy ℥ iii. SV. rectified so much as to make it thick like honey. Put all into a glass, and put thereto ₒ°ₒ of the 🜖 of ♀ or ♂, or spirit of 🜖 often rectified, so much as to overtop it the breadth of four fingers. ♌ 40 days, at length decant the tincture and filtrate; upon the remaining fæces put SV., and according to the spagyric art extract an essence; mix both these together, circulate in BM. for 20 days, and keep it for use.

Experience testifies that there is scarcely a more noble and efficacious stomachic in the whole republic of medicine. It is a great secret in all affects of the ventricle, given in mint-water, for it comforts all the inward parts and principal members; it cools heats, and causes appetite; it is most excellent in the epilepsy, apoplexy, catarrhs, phlegmatic disposition of the whole body, pain of the head, lethargy, and fevers. Dose, *à* ℈ss. *ad* ℈i. in appropriate liquor.

PHILOSOPHIC SPIRIT OF ⊖.

℞. ⊖ q.v., suppose ℥ viii. ∘°∘ of ⊖– rectified ℥ iv. ▽ q.s. for ♏ of the ⊖. First there comes off a phlegm, then put the matter into a glass retort and ♍ in sand, then change the receiver, and ♍ to dryness; so will you have the most exalted spirit of ⊖. But the ∘°∘ of ⦶– will be coagulated in the bottom of the retort with the alcali or ⊕ of the common ⊖. Take of this acid spirit ℥ ii. ⊖ (dissolved in ▽) ℥ i. mix and ♍ in sand, as before; so will you have ℥ iii. of spirit. Thus may you proceed infinitely, and increase the quantity of spirit with little or no charge, as long as you please.

This spirit has many uses in chemistry for dissolving bodies, precipitating of things dissolved in AF., spirit of vinegar, etc., and in extracting tinctures. Inwardly taken in wine, ale, or water, it opens, cools, resists putrefaction, takes away all manner of fevers and unnatural heats, and is a potent remedy against the plague. It strengthens the stomach, fortifies the heart, cheers the spirits, and refreshes wearied and decayed nature. Dose from 10 drops to 20 in any proper liquor or vehicle.

OIL OF ☉.

(*Oleum Solis vel Auri.*)

℞. 🝊 of ☉ made by reverberation with royal cement; cleanse it and ♌ it 24 hours in rectified Aqua Vitæ, so shall you have $_{o}{}^{o}{}_{o}$ of ☉. Thus Paracelsus. Or thus: ℞. Of the sharpest juice of lemons filtrated ℥vi. leaves of fine ☉. No. 60, ♌ them in a glass vessel with a gentle heat for four or five days, then filter and abstract the juice by ♍, and the ☉ will remain in the bottom in the form of butter. Thus Gesner.

This mixed with wine will give it the color of gold. It wonderfully resists putrefaction; it also purges, and moves to sweat; it cures the leprosy, and such as have been spoiled by mercurial unguents.

Note.—The above reverberation may be done by putting the filings of ☉ alone into a crucible in a reverberatory furnace and burning them (without melting) till they come to a calx of a purple color, thin and light; or you may mix with the filings or flowers of 🜍, and then reverberate till the calx becomes as aforesaid. Furthermore, often dissolution in AR. does the work as well.

THE SILVER HELL-STONE.

(*Lapis Infernalis Argenteus.*)

℞. Filings of fine ☽, p.i. good AF. or spirit of 🜕, p.ii. ♏ in a small matrass with a long neck luted half way; evaporate the humidity in a circulary △ to dryness, leaving a blackish scum on it; then give a melting heat till the fumes cease; take off the matrass, and forthwith cast it into little brass or iron moulds.

It is caustic, remaining forever if kept from air. It consumes by touching warts, proud and dead flesh, cancers, ulcers, etc., if you wet them with a little water; it dyes hair and skin an unchangeable black.

MAGISTERY OF ♂.

(According to Salmon.)

℞. ♏ filings of steel in purified juice of lemons, ♌ for a month, then filter into a glass vessel, and in a sand heat inspissate to the consistence of a liquid extract. The remainder of the chalybs which will not go through the paper, dry and reduce into a subtile powder for the same use, or for steeled wine.

Both the liquid extract and the powder have a wonderful force in opening all obstructions, and dissolving all tartareous and coagulated matter, and strengthening all the internal viscera. They are an excellent cure for melancholy, quartans, dropsy, and all diseases of the womb occasioned through obstruction. Dose of the extract *à* ℥ ss. *ad* ʒ i.; of the powder, *à* ℈ i. *ad* ℈ ii.

MAGISTERY OF ♂ (Vitriolated).

℞. Dissolved steel in rectified spirits of ⦶–, then coagulate, so have you a magistery green like vitriol.

It opens obstructions of the liver and spleen, and cures the jaundice, quartans, melancholy, and the green sickness. Dose, ℥ ss. in Rhenish wine.

WATER AND OIL OF ♀.

℞. ⦶- ♈a to whiteness lbii. white ♀ lbi. powder and mix them, then ♍ by a retort; the water separated from the oil rectify.

The rectified water, mixed with a sufficient quantity of rose-water, and dropped into the eyes, cures most distempers happening to them. Taken inwardly in Rhenish wine it opens obstructions and cures the green sickness.

ELECTRUM, OR GOLDEN ELIXIR OF ♁.

℞. Regulus of ♁ (made of Mercurius Vitæ, and as much ♀ and ⦶) fine ☉, *A.* ʒ ss., melt and powder them together, to which put ⊖✳ ʒ ii.; ♎ till the star of ♁ ascends, and a useless earth remains at bottom; wash off the ⊖, and put the remaining ☉ and flowers of ♁ in the bottom into an Hermetical egg, in a fixed capella, with such a △ as may not melt them, but may make them of a yellow citron color, and afterward of a chestnut color. Extract these flowers with spirit of ✠ alcalized, and then draw out the tincture with SV. as before taught.

It cures consumptions, hypochondriac melancholy, black jaundice, dropsy, gout, and scurvy. Dose, the quantity of *g.* i. twice a day in some proper syrup.

WATER AGAINST CANKERS.

(*Aqua Phagedænica.*)

℞. Make a strong lixivium of ♀ in boiling ▽, filter it into a glass bell, in lbi. of which ♋ corrosive sublimate ʒ ss. stir them and there will be an orange color, and the sublimate will fall to the bottom. If the ▽ be too strong put upon it more lime ▽ till it is as you would have it. But Fallopius makes it by putting into lime ▽ lbi. Mercurius Dulcis a sufficient quantity (viz. ℥ ii.) and dissolving it by boiling.

Either of these *Phadegœnick* waters are good against inflammations, fistulas, malignant and venereal ulcers, cankers, scabs, sores, pustules, and other breakings-out, as also the itch, leprosy, and the like, curing them without danger; first wash well with the water, then apply to the affection a linen cloth dipped therein, so will the proud flesh (if there be any) be consumed, the putrefaction corrected, the sore cleansed and incarnated, and at last by its drying quality cicatrized and made well.